The CHRONICLE of the LONDON MISSIONARY SOCIETY

1933

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JULY, 1933 PRICE TWOPENCE

THE CHRONICLE

SLAVERY AND EMANCIPATION — THE INDEPENDENTS AND FREEDOM — HATCHAM HOUSE, by Lord Olivier, etc.

ANNOUNCEMENTS

The Register

Arrivals

Miss D. H. Southgate, from Coimbatore, March 4th.

Rev. T. C. Witney, from Salem, May 12th.

Rev. and Mrs. W. W. Anderson, from Shangani, May 17th.

Miss M. L. Butler, from Bangalore, May 23rd.

Rev. S. E. and Miss Gladys Meech, from Peiping, May 26th.

Rev. and Mrs. R. Sinclair, from Martandam, and Miss Doris Hayes, from Nagercoil, June 11th.

Departures

Dr. Margaret E. Morton, returning to Mbereshi, per s.s. *Carnarvon Castle*, May 12th.

Rev. and Mrs. E. R. Hughes, returning to Shanghai, per s.s. *Montrose*, May 13th.

Mrs. T. Howard Somervell, returning to Neyyoor, per s.s. *Yorkshire*, May 26th.

Rev. and Mrs. J. A. Ross, returning to Kambole, per s.s. *Umvuma*, May 27th.

Miss M. C. Few, returning to Anantapur, per s.s. *Castalia*, from Marseilles, June 11th.

Death

MacDougall.—On May 10th, at Binstead, Isle of Wight, Elizabeth Gardner, youngest daughter of the late James MacDougall, of Glasgow and Ardonadow, and formerly an honorary worker at the L.M.S. Girls' High School, Madras.

Monthly Prayer Meeting

We hope for a good attendance on Friday, July 21st, at 5.30 p.m. Rev. Gomer Evans, M.A., B.D., Secretary of the South West Group of the M.A.C., will preside, and Rev. A. M. Chirgwin, M.A., expects to be present.

Luncheon Hour Talks

The luncheons and talks, which are held at the Memorial Hall on alternate Wednesdays, will be in abeyance until October 11th, when the new session begins. Particulars concerning them may be had on application to Rev. S. J. Cowdy, L.M.S., Livingstone House, Broadway, S.W.1, and all men are heartily welcome.

Wants Department

Typewriters—Band Instruments—Boys' Shirts of all sizes—Tonic-solfa copies of Congregational Hymnary and of "Sankey's,"—Scripture Pictures of small size, either mounted or unmounted—Pieces of Material (any kind, small or large, new or not quite new)—Boxes of Alphabet for teaching reading—Cardboard money for teaching purposes—Bandages and Hospital Requisites.

Further particulars can be secured on receipt of a postcard to Miss New, Hon. Sec., Wants Department, Livingstone House, Broadway, London, S.W.1. The leaflets "The Helping Hand" and "How to Send Parcels Abroad" will also be sent free on application.

Women's Day, Wednesday, October 4th

Women's Day will again be held at Whitefield's Central Mission, Tottenham Court Road, under the auspices of the Women's League of the Congregational Union, and the Women's Committee of the Metropolitan Council of the L.M.S. Among the speakers this year will be Dr. Maude Royden and Mrs. Parker Crane. We hope that as many as possible of the women in our churches will keep this day free.

L.M.S. Stamp Bureau

Mr. T. H. Earl, 4, Westcliffe, Kendal, is Secretary to our Stamp Bureau.

Swanwick Conference—August 12th to 18th

Applications are coming in steadily for the Swanwick Conference—August 12th to 18th, at The Hayes, Swanwick, Derbyshire, but there must be many who have decided to come whose registration forms have not yet been forwarded to Livingstone House. In a very short time we must know how many to expect at the Conference, and it will greatly relieve the organisation at Headquarters if you send your forms in immediately.

If you are sending delegates, we will gladly reserve a place for them on receipt of the registration fee of 5s., balance £2 12s. 6d. Total £2 17s. 6d.

Applications to Miss Joyce Rutherford, Livingstone House, Broadway, S.W.1.

Scottish Summer School—July 29th to August 5th

The Scottish Summer School is being held at Bonskeid House, Pitlochry, from July 29th to August 5th. The following are the speakers:

Rev. T. C. Murphy of Cathcart, Glasgow; Rev. David Stoddart, of Helensburgh; Dr. and Mrs. Wareham, Central Africa; Dr. R. V. Liddell, North China; Rev. G. E. Phillips, Livingstone House; Rev. R. Bartlett, of Papua and Samoa.

Will you please register as soon as possible if you are intending to go to Pitlochry. *Applications to be sent to Rev. J. I. Macnair, 157, Colington Road, Edinburgh.* Fee £2 17s. (including conveyance to and from Pitlochry Station).

ABOUT REMITTANCES TO THE L.M.S.

HOW TO REMIT. It is requested that all remittances be made to the Rev. Nelson Bitton, Home Secretary, at 42, Broadway, Westminster, S.W.1; and that if any gifts are designed for a special object, full particulars of the place and purpose may be stated. Cheques should be crossed Bank of England, and Post-office Orders (which should be crossed) made payable at the General Post Office.

TO LOCAL TREASURERS. It is PARTICULARLY REQUESTED that money for the Society's use may be forwarded in instalments as received, and not retained until the completion of the year's accounts. This would reduce the Bank Loans upon which interest has to be paid. The Society's financial year ends March 31st.

LOANS TO THE SOCIETY.

With the view of reducing the large amount which is paid in interest on Bank Loans, the directors wish to state that it would be a great financial help if friends of the Society were prepared to advance sums of £50 and upward free of interest for periods of not less than three months. In the case of advances for unfixed periods repayments could be made at ten days' notice. Loans may also be made at 2½% interest repayable on sixty days' notice.

THE
CHRONICLE
Of the London Missionary Society JULY, 1933

A Call at Rarotonga

By J. H. Rushbrooke, M.A., D.D.,
General Secretary, Baptist World Alliance.

MY voyage homeward started from Wellington, New Zealand, and crossed the Pacific to San Francisco. The ship touched two islands—Rarotonga and Tahiti. The London Missionary Society has a notable work in the former, and I had received in New Zealand an invitation from the Rev. H. Bond James, the Society's superintendent in the Cook Islands, to visit him during the hours of my stay.

It was on an early November day that the *Makura* anchored outside the coral reef that girdles Rarotonga, and within a few minutes Mr. Bond James was on board to welcome me. No guide could have been more efficient, and no host more kind, than was Mr. James during the forenoon and afternoon I passed in his company.

Rarotonga, as readers probably know, is the chief of the Cook Islands. The group forms part of the territory of New Zealand, whose Government is represented by a resident Commissioner, Mr. H. F. Ayson, C.M.G., assisted by a Council which includes certain native chiefs (*arikis*). The inhabitants are Melanesians of the same stock as the Maoris; according to tradition the invaders who obtained the mastery of New Zealand set forth from Rarotonga, and I was informed that Cook Island natives and New Zealand Maoris, notwithstanding centuries of separation, understood one another's speech. The Government, through its Commissioner and its Minister for Native Affairs, guards closely the interests of the natives, preventing the alienation of their land, prohibiting the sale of liquor, and so forth. It was told me that quite recently, on the intervention of Mr. Bond James and other residents, the Commissioner had checked at the very start a gambling enterprise that would certainly have exercised a fatal fascination upon the islanders. The Commissioner, to whom Mr. James presented me, was kind enough to drive us round the island. While enjoying its characteristic tropical beauties, it was pleasant to observe the many signs of well-being on the part of the natives. In several instances they have

A Rarotongan Girl.

erected houses in the European style—though the hint was given me that occasionally such a house was a "show piece," and the true dwelling a comparatively primitive

structure in the rear. I saw churches, substantial and dignified buildings, erected by the natives themselves.

It was delightful to hear that in the Cook Islands there are twenty-three churches, including six church buildings in Rarotonga itself, and that the whole of the current expenditure, except the salaries of the two missionaries, is raised by the members of the churches. But for the trade depression, which affects the islanders as it does the world outside, they would also contribute towards the missionaries' salaries. The natives impress a visitor as intelligent and industrious. Having their houses and the produce of their land, they need not starve even in times of depression ; and the fact that liquor is not thrust on them is an enormous moral and material advantage.

It was delightful to visit the simple Mission House, to enjoy the hospitality of Mr. and Mrs. Bond James and their daughter, and to realise the extent to which the comparatively happy conditions of Rarotonga and the Cook Islands are due to generations of L.M.S. work.

It was John Williams who first charted the island in 1823, when he started the Mission. (Captain Goodenough, who touched it a year or two earlier, had made no report.) I saw the site on which the earliest church was erected in 1827. It has since been twice rebuilt. Mr. Bond James, who superintends the mission work in the Cook Islands, went out in 1902, and except for a short interval in Samoa, has been in the islands ever since. His colleague, Mr. Cater, came out a year ago. Of the 14,000 inhabitants of the Cook Islands, ninety-five per cent are connected as church members, scholars or otherwise with the Mission. I was profoundly moved at the sight of what the work of these years has accomplished.

Mr. James has, by the way, a singular " visitors' book," which is not a book ! At the back of his veranda, in a sheltered spot, a section of the whitewashed wall is reserved for signatures of visitors. There I noticed " A. Maude Royden," " Thomas Yates," " J. H. Ritson," " R. Wardlaw Thompson," and a number of others.

I left the little coral-engirdled volcanic island grateful for the glimpse of missionary achievement that these hours had brought, and I set down my impressions with the hope that they may encourage those who believe in Christian missions.

Freedom for the Slaves

UPON the written page of human life
There is no darker blot than slavery.
The pyramids and temples of Old Nile,
The towers of Babylon, the wharfs of Tyre,
The pride of Greece and Rome alike confess
The reckless waste of life, despoiled of worth,
Splashed in red shame on their foundation stones.
Nor only on the ancient world guilt lies !
That modern world, of which we are the heirs,
Bore the same stain ; and Africa yet stands,
A tragic plaintiff at the bar of God,
A stricken Rachael mourning for her brood.

Yet some have borne the shame upon their hearts,
And given blood for blood to cleanse the blot.
Consider this one man and what he bore,
John Smith of Demerara ! a fair name
Upon our roll of martyrs ! One sent out
To preach the Gospel in a slave-bound land.
Ponder the cup of misery which life held
Up to his lips, and he could not put by ;
Seeing the shameless traffic of the mart,
Knowing the hard-pressed labour of the fields,
Breathing the noisome squalor of the huts,
Hearing the whistle of the foreman's lash
Which bit in human flesh ; sensing the keen
Suspicion of authority round all
His work, and finding pain in his success ;
Almost heart-broken by the light of hope
Lit in dark faces at the name of Christ
To which, while England yet was hesitant,
He could not say, " Be free."

And so at length,
When their hard wrongs seethed over in revolt,
Which though he did not feed, he could not curb,
The governors and owners dragged this man
To the bar of their tribunal, and with lies,
False-witness, brow-beatings and calumny,
In lieu of British justice, sentenced him
To hang—but in grim mercy LET HIM DIE,
And dropped him in a lone unhonoured grave.
Yet did not silence him ! His own true word
Lived to confute his judges and to send
A thrill of shame through wavering hearts at home,
To strengthen Wilberforce and speed the day
When under Britain's flag the slaves were free.

From " Pioneers of Freedom" (The Story of the L.M.S. in Tableaux), by W. Charter Piggott (L.M.S., 7d. *post free*).

Hatcham House, 1788—1919

By The Right Hon. Lord Olivier.

A Nursery of Christian Liberalism

HATCHAM HOUSE was the home of Joseph Hardcastle, the first Treasurer of the London Missionary Society. Hardcastle (born 1752) was a Leeds man of an old Yorkshire yeoman family. His mother was a Miss Snowden. He went to London at the age of fourteen to enter the business of his uncle, a prosperous Russian merchant, which he inherited.

Hatcham House.

He might have been described, as his neighbour the elder Ruskin was described by his son, as "an entirely honest merchant," and was in the happy position of being able to prosper by foreign trade without making money by any methods that could distress a scrupulous conscience. Married in 1777, he set up house at Peckham, at that time a retired Surrey village. "I rise," he wrote, "about six in the morning and ride among the silent valleys, that I may entertain my mind with the charms of nature."

In 1780, when the Gordon riots broke out in London he could see from the roof of his house at Peckham the City on fire in several places, particularly the King's Bench Prison, the Fleet, the Bridewell, the Toll House at Blackfriars Bridge and several private houses. He congratulated himself on the peaceful retirement of his domicile, for which he did not apprehend any danger, "as we have no Papist *or other obnoxious inhabitant* in the neighbourhood."

In 1788 he removed with his family to Hatcham House, to the east of Peckham, a large, high, square, double-fronted Queen Anne residence of brick, with entrance gates of iron scroll-work and lime-tree avenues, now submerged in the squalor of south-east London suburbs. In 1795 it was still possible for him to write to his absent wife: "Having no inducement to attract me homewards I have generally engaged the afternoon in excursions on horseback, and have listened to the sympathetic music of the solitary nightingale, or beheld the charming landscape gilded with the evening beams;

for the youthful year is now in its perfection and every sense is visited and regaled."

Hardcastle is described by a contemporary as combining a profoundly religious temperament with a most cheerful and friendly disposition, high spirits and witty conversation. He certainly gathered about himself a very distinguished group of friends, and made Hatcham an attractive centre of meeting for those who like himself were keenly interested in religious and liberal causes, such as the abolition of the slave trade. "His home," says his biographer, "was open to all men of like sympathies, and to the close of his life the Christian hospitality in which he delighted made the name of Hatcham familiar to good men of every denomination, not only at home, but on the Continent and in America. . . ."

William Wilberforce.

Hatcham House stood in the midst of green fields, stretching southwards below the gentle slope of the Surrey hills; to the north the smoke of the City was scarcely seen beyond the wide expanse of farm and meadow land, while nothing but the chime of distant bells or the cheerful horn of some mail coach upon the Dover road disturbed the peaceful sounds of rural life. To be so near the busy world and yet so far secluded from it was the peculiar charm of Hatcham. The repose of shady groves and sunny lawns was enhanced by contrast with the noise and bustle so lately left behind. Saturdays were generally devoted to the reception of friends, especially at the time of the "Missionary Week" in May, when his daughter records her note of the contrast between the brilliant young green of the lime-tree avenues and the black-coated and broad-beavered figures which wandered in serious talk beneath their shade.

Thomas Clarkson, the author of "The History of the Abolition of the Slave Trade," married Mrs. Hardcastle's niece, who lived at Hatcham House, and wrote there a great portion of his book. One of the most active workers in the cause of emancipation wrote, "I never thought seriously of the slave trade until I read the incomparable pamphlet of Mr. Clarkson, which immediately impressed my mind with its impolicy, its injustice and its cruelty. But how great was the disgust and horror which I felt when I beheld in a parlour at Hatcham House those abominable instruments of cruelty which are used on board the African slave-ships: iron handcuffs, shackles for the legs, thumbscrews, and the speculum oris, an instrument for wrenching the mouths of the poor slaves when they were obstinate and would not take their food. In the same room I saw various articles of manufacture in cloth and in leather, and also different kinds of dyeing, the whole calculated to show the capacity and ingenuity of this branch of the human species."

Becoming interested in West Africa, Joseph Hardcastle was associated with Granville Sharpe, William Wilberforce, Mr. Henry Thornton, Lord Barham, Thomas Clarkson and Zachary Macaulay in the formation of the Sierra Leone Company, collaterally with which it was resolved to form a society for the purpose of sending out missionaries. This scheme was undertaken in great measure under the superintendence of Dr. Coke of the Wesleyan connection, a very intimate friend of Joseph Hardcastle's, at whose house he usually stayed during his visits to London. Lord Barham, it may be observed, was the proprietor of the estates in Jamaica on which the first missionary stations for the instruction of slaves had been established by the Moravian brethren in 1754.

In 1795 the same impulse led to the formation of the London Missionary Society, the earliest associates in which were Sir Egerton Leigh and Messrs. Boden, Stephen, Love, Haweis, Eyre and Rowland Hill. Joseph Hardcastle was invited to accept the office of Treasurer.

In that capacity he generally occupied the Chair at the meetings of the Directors. In connection with that appointment he recorded the admirable resolution for a Chairman—"Never to be offended"; and the care which he took never to give offence is illustrated by the discreet character of the replies which he addressed to troublesome correspondents. He seems to have had a warm affection for that extraordinary personage, John Vanderkemp, the first missionary of the society to South Africa (1795).

Whilst Hardcastle's dominant interest in life was the promotion of Christian missions, he was an energetic supporter of Wilberforce in his efforts for the abolition of slavery. He was a member of the Committee for Wilberforce's election for Yorkshire in 1812, and contributed liberally to his expenses. He co-operated with him to procure the disallowance of an Act forbidding the admission of the Jews in Jamaica to full civil rights and the instruction of negroes except by persons authorised by the Government, namely: clergy of the Established Church in Jamaica, whose efforts in that direction were very discreetly moderate.

The societies, of whatever Christian denomination, which sent missionaries to South Africa and the West Indies did not send them as propagandists of civil liberty or the abolition of slavery. They were consistently instructed to abstain from criticism of political or industrial institutions and to confine themselves to religious teaching alone. Only under such restrictions would they have been permitted by the civil authorities to teach or preach at all.

The official attitude of the period towards missionary effort is well exemplified by the warning given to John Smith on his landing at Georgetown by Governor Murray. "If ever you teach a negro to read, and I hear of it, I will banish you from the Colony immediately."

And in Demerara and Jamaica they were much hampered and opposed in the elementary exercise of their activities even within these restrictions. But although not sent out with that purpose these men inevitably and necessarily became, as the slave owners from the first regarded them, propagandists for emancipation. For they could not teach or preach to slaves without betraying their recognition that slavery was incompatible with Christianity, nor could they witness unmoved and without protest the cruelties and oppressions which slavery inflicted upon its victims. Being men of intelligence and strength of character they could not but in correspondence with their supporters at home expose the hypocritical falsehoods about the admirable characteristics of West Indian slavery which were complacently endorsed both by influential laymen and by the clergy of the Established Church in the Colonies, who were devout upholders of the established order, and it was the testimony of such men as Dr. John Philip in South Africa, John Smith of Demerara, William Knibb in Jamaica, as well as the scandals of the persecutions to which such men were exposed that created the publicity in this country about the facts of plantation slavery which furnished Wilberforce and his associates with sufficient public political backing to enable the Emancipation Law to be passed.

In South Africa, John Philip obtained for the native inhabitants, as for the emancipated slaves, full equality before the law in all respects with white men; an achievement which a century later it has become the ambition of the predominant political party in South Africa to undermine and destroy.

THE PICTURES ON THE COVER.

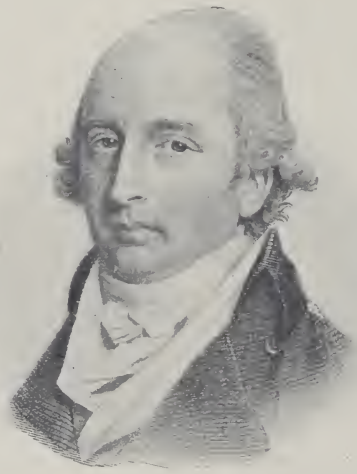
Africans at Home—A Slave Raid (from "Livingstone the Pathfinder")—The Living Cargo, slaves packed in a ship to cross the Atlantic (Thomas Clarkson prepared this diagram, and stirred British audiences everywhere by showing the horrors which followed upon the inhuman treatment of closely-packed slaves in ships, making the Middle Passage, i.e., Africa to America)—A Slave Market: John Williams and his wife see slavery in action on their way to the South Seas—Advertisement of a Sale of Slaves in 1824—The Overseer stopping a class—Emancipation Day in Demerara.

The Independents and Freedom

By David Chamberlin.

In July 1833 *the newly Reformed House of Commons debated the subject of Slavery, and on August 7th came to the great decision that the holding of slaves should be abolished throughout British possessions. The sum of* £20,000,000 *was voted as compensation to the slave-owners.*

IN the retelling of the story of Slave Emancipation, there are several points of peculiar interest to Congregationalists which may well be remembered without lessening our regard and gratitude for the noble share which members of other Churches have had in the work.



Joseph Hardcastle
(Treasurer, 1795 to 1815)

Quite early in the reaction against the ancient error the name of John Eliot appears. He was a Congregational minister at Roxbury, Massachusetts,—the father of modern missions,—who died in 1690.

Cotton Mather wrote of Eliot, "He looked upon it as a prodigy that any naming the name of Christians should so much have the heart of Devils in them as to prevent and hinder the instruction of the poor Blackamoors, and confine the souls of their miserable slaves to a destroying ignorance, merely for fear of losing the benefit of their vassalage."

Eliot himself could not make much progress in this matter—his work for the Indians was enough for three men—but he made practical provision for it in 1689 by giving seventy-five acres of land for the teaching of Indians and Negroes in Roxbury.

Passing on to the next century we find ourselves in the midst of the long agitation for Freedom, in which Wilberforce, Clarkson, Fowell Buxton and others set about instructing and organising public opinion in a masterly way. These great leaders, who were themselves in the Church of England, found in the churches and chapels of Great Britain the best supporters for their campaign, and in our missionaries those whose experience could provide the evidence upon which the campaign depended. They found also in Joseph Hardcastle, the first Treasurer of the L.M.S. (an Episcopalian), a friend and co-operator who, in his exact and methodical way, was instrumental in securing for the campaign much information from Africa and the West Indies.

"*Uncle Tom's*" *author*

"Uncle Tom's Cabin" and its famous writer, Harriet Beecher Stowe, may be claimed as part of the contribution of our Church to Emancipation in America.

In the year 1853, Mrs. Beecher Stowe came to England and attended the May meetings. In a letter to her father* she commented on the "earnest, thoughtful, intelligent-looking men" in the Assembly of the Congregational Union.

At an anti-slavery meeting in Exeter Hall (Lord Shaftesbury was in the chair) the cheering on her entry made her tremble, and she wrote: "I do not believe that there is in all America more vehemence of democracy, more volcanic force of power than comes out in one of these great gatherings in our old fatherland. I saw plainly where Concord, Lexington and Bunker Hill came from; and it seems to me that there is enough of this element of indignation at wrong and resistance to tyranny to found half-a-dozen more republics as strong as we are."

The terrific struggle between North and South had yet to come before the slaves were freed in the States. Towards the end of his life Abraham Lincoln met the authoress. As he shook hands he said with his grim facetiousness, "So you are the little woman who started the war." Mrs. Stowe might well have answered that in writing "Uncle Tom's Cabin" she had no thought of the kind of war America was to wage.

* *See her "Sunny Memories of Foreign Lands."*

The Demerara Drama

THE martyrdom of John Smith, in Georgetown, Demerara, should be a familiar piece of our Society's history. The full narrative is not easy to condense into any portion of this brief survey. The importance of the event is that it was one of the pivotal incidents of the campaign for Emancipation. It precipitated suddenly the opinions of a large section of the British public in favour of Abolition. Smith went out as a missionary of the L.M.S. in 1816, to succeed John Wray of Le Resouvenir Plantation, who had moved to Berbice. He was frail physically but indomitable in spirit. The divine command to " teach all nations " had taken possession of him and he would let nothing deflect him from obedience to it.

This brought him quickly into conflict with the Governor of the Colony and the planters, who rightly supposed that the education of the slaves would be a blow to the institution of slavery, upon which their prosperity was founded. In 1823 the Home Government sent out new regulations for the conduct of slave plantations which limited the powers of punishment previously exercised by the overseers. These regulations were duly sent to the Governor of Demerara and Essequibo, but for various reasons were not made public for six weeks. Rumour had gone before them and left in the minds of the slaves an impression that King George had sent something for their benefit (possibly freedom !) which Governor Murray was holding back.

There were gatherings of the negroes and an attempt to send an impressive deputation to the Court House to compel the announcement of the new laws. Parties of slaves carrying the knives used in cutting the sugar cane marched about the plantations round Georgetown. A few of them had guns, the use of which was little known to them.

The planters armed themselves and needlessly precipitated an insurrection. Hundreds of slaves were shot down in cold blood and captives were hanged in batches during successive months, until the Home Government interfered and stopped the slaughter.

John Smith heard very little about the rising before it occurred, and sternly discouraged the slaves when he did hear of their discontent.

But he was marked down as an example, arrested, court martialled and condemned to death for complicity in the rising. On the day of the verdict his effigy was hanged

The Manager's House. *Barn or Coffee togie.* *Bethel Chapel.* *Smith's House.*

Plantation Le Resouvenir, John Smith's station.

John Smith, of Demerara.

in the main street of Georgetown by the exultant planters. But the court martial —perhaps afraid of British opinion—added a recommendation to mercy, which was sent home to the Government by sailing ship. Before the King's answer arrived Smith died in prison of consumption—killed by close confinement in a tropical climate which is kindly to all who live in the open air.

There was a great outburst in the British Press against the missionary when the rising occurred. Plantation owners—there were highly placed and respected men among them—saw the end of the profitable slave system coming and applauded the court martial. But steadily opinion changed as the facts were collected. Parliament sat for two days in 1824 discussing Smith—and in the end could not vote its approval of the lawless verdict. One eminent jurist declared that the evidence used to secure Smith's conviction really proved his innocence.

But Smith did not die for naught. His sacrifice turned the tide in England, and the slaves were freed.

To-day in Demerara's capital there is a conspicuous church named Smith Memorial Church, and negro teachers hold the key of knowledge in trust for their fellows because the first fighter for their rights endured to the end. Smith had no hero worship in his lifetime. He seemed to lose his battle, but the war was won.

Slaves from Madagascar

THE great island of Madagascar was, during two centuries, one of the regular quarries from which slavers drew their living merchandise for sale across the Atlantic. It was not until 1820 that any rescue appeared. In that year, King Radama, on the advice of the British agent in Mauritius, abolished the export trade in slaves. His proclamation was accompanied by the loud discharge of cannon on the Palace Hill. But the shouts of the people are said to have drowned the noise of the guns. Domestic slavery remained, though the oppressed were no longer sent out of the country.

Part of the arrangement with Radama was the sending of a number of youths to England for education. David Jones the missionary was present at the Freeing, and undertook for the L.M.S. the plans for the training of the boys who came to England under the care of Prince Rataffe, the king's cousin.

Rataffe and some of the youths appeared at the London Missionary Society's anniversary meeting in 1821.

Radama's proclamation did not effectively stop the trade. There were imports as well as exports more or less furtively proceeding until 1877, when another Royal Proclamation freed thousands of Africans who had somehow become enslaved to the more powerful Malagasy tribes.

It cannot be said that the Christian Church in the island took pains to remove the disgrace of domestic slavery from its midst. Indeed, several of the missionaries, notably the late Rev. J. A. Houlder, when advocating freedom, met with strong opposition from some of the Christians.

The end came soon after the French annexation. In 1896 M. Laroche, the first Civil Governor, proclaimed freedom for all. The decree was kept secret till it was published on Sunday, September 27th, and came as a glad surprise to many thousands of serfs, who woke that morning to find themselves free. Many of them heard the news before their masters and had the satisfaction of being the first to report the fact to them.

(*See* "*Antananarivo Annual*, 1896.")

Kidnapping in Polynesia

SLAVER POSES AS MISSIONARY.

THE story of the white man in the South Seas is marred by scenes of inhumanity as bad as any in the world. It is true that the evil has been outlived, and the ill-usage forgotten; but it is necessary to remember how far a trader may go in villainy when forced labour is lawful and profitable.

In 1868, W. G. Lawes, then on the island of Niué, wrote to say that the notorious Bully Hayes and his friends had paid them a visit and "recruited" 460 young men and women for Tahiti and the sugar plantations of Queensland. They were lured on board by promises of wealth and enjoyment, but those who came back had only learned new vices to deprave their homes.

In "Vanished Fleets" Mr. A. J. Villiers retells a well-known story about the *Carl*, which "set out on a 'labour' cruise from Melbourne on June 8th, 1871, and was chartered to a fiend named Murray, who called himself a doctor, but would better have fitted the description of murderer. The *Carl* took her recruits from the Sandwich Islands and the Solomons, by the simple and inexpensive process of posing as a missionary ship and luring the natives alongside. Once, when he carried a holdful of natives who disturbed his sleep, Murray had some 'sport' with them by firing into the hold all night.

"Later, of course, there were murder charges arising from this outrage. But Murray did not figure in them, except as witness. He turned Queen's evidence, and sent to the gallows the murderers he had hired for the deed. Two sailors, Henry Mount and William Morris, stood their trial for murder arising out of the *Carl's* voyage at the City Police Court, Melbourne, in December, 1872.

"From the evidence of George Heath, a seaman in the *Carl*, the following may be extracted:—

"'. . . At one of the islands, about seven miles from Apia, the captain wanted the natives to come off, but they would not, and while they were laughing and chaffing in the cabin, Murray said: 'This is a big ship; I think the best thing we can do is to dress up as missionaries.' They were to disguise the ship as if she had been a missionary ship. They did disguise her, and the captain put on the mate's monkey jacket turned inside out, the inside being red, and took a book under his arm. The mate was disguised, and did not have his usual ship rig. Dr. Murray got a rug and put it over Wilson's shoulders and pinned it behind. Mount put on a red dressing-gown, a smoking cap, and a Chinese umbrella and Chinese slippers, and was knocking about the decks that way with a book under his arm. A seaman named Mick disguised himself with white duck trousers, and a blue serge shirt which he had got from someone. Then two Kanakas who had shipped at Fiji as part of the regular crew pulled them all ashore, where they went to the natives, giving out leaves from the books as tracts. . ."

The usual kidnapping followed, and the island was left to nurse its wrath till the next white man came, and *he* paid the penalty.

After thirty years of effort, based chiefly on the testimony of missionaries and humane administration in the islands, the Queensland Kanaka traffic subsided under regulations which made it more trouble than it was worth.

But the islanders still need those who will save them from the kind of oppression imposed upon them in the past. They have had no better friend than the Society now called the Anti-Slavery and Aborigines Protection Society, which keeps a sleepless watch over the effects of every form of indentured and non-free labour. Lady Simon is representing that Society to-day in a most effective way, as she appeals for our help and sympathy in the effort which shall remove the last fetters from the last slave.

SERFS AND MASTERS EQUAL.

One of the earliest printed documents issued from the Mission Press at Raiatea, in September, 1819, is an account of a gathering of 2,000 Christian Polynesians met to form a missionary society. An impressive feature of the occasion was the new equality between chiefs and people. Formerly kings, warriors and chiefs met and the rest of the people ran to the mountains for fear of being killed for sacrifices. Now all classes sat together in one place without fear.

Many parallels can be found in missionary history, and to-day in the Lake Ngami Mission there are members of the ruling class sitting side by side with serfs on the diaconate of the church.

The L.M.S. against Slavery

By EDWARD SHILLITO, M.A.

I

THERE were many allies fighting in the long campaign against slavery, and it would be ungracious for any one Society to forget the others. All that the people of the L.M.S. will claim in this time of commemoration is that their part should not be forgotten. It was one among the allied forces which won an important but not a final victory in 1833. We salute all who fought in that famous warfare : Catholics, Protestants, Quakers, Methodists, Humanitarians with no religion. But we should not be just to our fathers if we overlooked the part that the L.M.S. played.

II

The reason why our fathers entered into this conflict is not hard to find. As they looked out upon the world of men, they had one standard of value to apply. Every man was a brother for whom Christ died. The negro no less than the white man was an object of divine redemption. This essential dignity which belonged to man, could not be realised in slavery. Man was entitled to live his life on earth with all the knowledge which God had put within his reach ; and with all the freedom to walk in the light of that knowledge. This was a fixed point in all the thinking of our fathers. It followed logically that man, the heir of Christ, could not be regarded as a slave.

III

But the L.M.S. was never a branch of the Anti-Slavery Society. Its directors knew very well where they stood in this matter ; but being wise men they kept to their own job. They sent John Wray and afterwards John Smith to Demerara to preach to the slaves and to teach them to read and to write. But they solemnly warned their agents not to interfere with political concerns. Nor did these men interfere directly with the customs of the colony, yet those planters who suspected them were right when they said, " You cannot keep your slaves if you teach them." The very teaching was enough to bring new and splendid visions before these negroes in their sorrowful lot. The death of John Smith in prison followed not upon any preaching of liberation, but upon the faithful service of that brave man in his calling as a Christian preacher. The planters brought against him flimsy charges which were unsupported in the Court Martial. He was condemned to death, and died in prison before the reprieve from London arrived. By his death he did more for the slaves than he did in his life. In Smith, of Demerara, the L.M.S. gave to the cause of anti-slavery a man who was worth more than a battalion.

IV

Men said, " What is this slavery that under its tyranny a gentle and blameless teacher of the gospel is doomed to death ? " The leaders of the Movement against slavery drove home the moral of this story. Wilberforce, Buxton, Brougham, young Macaulay, made the name of Smith ring in the ears of their countrymen. When that most eloquent of preachers, Edward Irving, preached for the L.M.S., our fathers thought his doctrine dangerous and did not print his sermon. But Irving printed it himself and gave the proceeds of the sale to the widow of John Smith the missionary. Everyone, in that year 1824, was thinking and talking about John Smith. Where abstract argument could not reach, the story of this missionary entered and had its way.

Our fathers did not spare themselves at the home base. But their chief service to the cause of Anti-Slavery was done through their fearless loyalty to the command of their Lord to go out into all the earth. They struck their chief blows from British Guiana and in Africa.

John Philip, the Scottish minister who went out to South Africa on behalf of the L.M.S. was a man of strong faith and at the same time a man of affairs. If the Hottentots in the Cape were saved from virtual slavery, the credit must go to him. And in securing the charter of the Hottentots, the 50th Ordinance, John Philip struck another blow at the hydra-headed monster, Slavery. Through the witness of its agent, John Philip, the L.M.S. did another good day's work for the cause for which Buxton and Wilberforce, now near the end of his life, were fighting. It is not uncommon for decisive actions to be fought a long way from the main scene of a campaign.

V

It should be recalled at this time that it was the L.M.S. which sent Livingstone to Africa. If the friends of slavery had one man more than another to dread it was this missionary, always a missionary though after sixteen years he set himself free to follow out his plans for the opening up of Africa for Christianity and just commerce. In sending Livingstone the L.M.S. dealt a staggering blow at the slave trade. On the world scale this trade did not cease when the Act of 1833 was passed. On the contrary the traffic doubled in the years which followed. Africa became the scene of horrors unspeakable. Then there came a man of God called David Livingstone; this man came in time, just in time; and the L.M.S. sent him.

In Chains.
(From an untouched photograph by Rev. Harry Johnson, formerly of Central Africa, now Moderator of the Congregational Union of New Zealand.

VI

The L.M.S. did many other notable things in this campaign. But it can best gather its memories around these three names: John Smith, John Philip, David Livingstone. This warfare was not ended when they died. They have left tasks for us and they without us shall not be made perfect.

Freedom in Travancore

By Arthur T. Foster (*Thirty-four years in Pareychaley*).

WHEN America abolished slavery she brought a hornet's nest about her ears. She filled her Southern States with negroes out of work, negroes arrogantly refusing work, negro bands of thieves and desperadoes. Why? Because she did it too suddenly, thoroughly and completely.

When the Indian Government in 1843 proclaimed the abolition of slavery, what took place? Nothing. Why this difference? American slavery was of recent introduction. Slaves, while remembering the harsh treatment of their masters, remembered also their days of liberty from which they had been torn. Indian slavery was as old as the hills. Its roots went down under thousands of years of social custom.

Yet there was a change. The Proclamation gave encouragement to philanthropic movements and Missionary Societies and, when the vision of freedom materialised, to the slaves themselves. In the ninety-odd years since the Proclamation, the slave has passed from static to dynamic freedom.

Thirty years ago—a mere nothing in Indian history—I showed the magic lantern to a small group of freed slaves. Curiosity brought their master. It was not my affair if the people preferred to sit outside and allow their august visitors the use of the stalls, balcony and Royal box in solitary state. That building is a bigger one now, and has a school. The old Squire is dead, but his grandchildren attend the school and sit alongside the grandchildren of his former slaves.

The process of releasing has been accelerated by Christian missions. They have crowded into one century the progress of two. This speeding up has brought those long submerged to the surface just in time to take their place and make their voices heard in the schemes now brought forward for the reconstruction of their country.

Livingstone in Africa

IT might be thought that the fight against slavery had come to a finish long before David Livingstone sailed for Africa in 1840.

The trade had been outlawed before he was born and the Act of Emancipation was seven years old before he left home. And yet there remained for him a task as important as those which fell to the lot of Wilberforce and Lincoln.

It was necessary for a bold hand to draw aside the curtain behind which lay the reservoir from which slaves were still being drawn in enormous numbers. Sir T. Fowell Buxton had shown in his impressive book, *Africa and the Slave Trade*, that in 1839, six years after the British Emancipation Act, the export of Africans had doubled in spite of all legislation and international agreements. The victims were not being carried to the British colonies, but to other destinations in the West. The traffic was so profitable that no penalties were heavy enough to stop it until 1862, when the law was put in motion and Nathaniel Gordon, a slaving captain, was hanged in New York.

Design for a new statue of David Livingstone being made by Mr. Reid Dick, R.A., for South Africa. Subscribed for by Scots in Africa.

Up to that time a general system of collusion had left the slave ships free enough to continue the traffic in human beings, not without risk, however, for the worst horrors in the whole history of slavery belong to this period. Whole cargoes of living slaves were cast into the sea when the ships were in danger of capture by cruisers.

Livingstone's contact with slavery was at first slight. Not until he reached St. Paul de Loanda in 1854 with his trusted and trusting Makololo porters, did he touch the organised traffic. There he met Mr. Gabriel, the British Commissioner for the suppression of the trade and the friendly officers of British gunboats employed in the chase of offenders. He saw enough there to make him record the prayer, "O Almighty God, help, help. Leave not this wretched people to the slave trade and Satan."

Then came the march across Africa from West Coast to East Coast and immediate fame. On the Zambesi and in Nyasaland his eyes were further opened to the frightful cost in blood still being exacted by the Arab dealers, and finally, near the end of his great sufferings, he was present at the slaughter of nearly 400 Africans at Nyangwe (1871). "It gave me the impression of being in hell," he wrote.

The last words in his journal mark the long crescendo of agony:

"All I can say in my solitude is, may Heaven's richest blessing come down on every one—American, English, Turk—who will help to heal this open sore of the world."

What came of Livingstone's labours! He drew "attention to Africa" as he desired, and did it effectively. He drove a pathway of light through a great land, dark because unknown; he gave rise to missions and humane work of many kinds on a scale beyond his best dreams, and made the world look at Africa through his eyes.

It was by the influence of his example no less than the value of his revelations that Arab slavery at last officially came to an end. But Acts of Parliament and International Agreements, difficult as they may be in achievement, are not so hard as the breaking of bad habits which seem to be profitable, and slavery still lingers away from the light.

Isaac Hacker, of Neyyoor

BORN 1848, DIED 1933. FIFTY-FIVE YEARS IN INDIA.

Rev. I. H. Hacker telling stories.

WE all regret the passing away of the Rev. I. H. Hacker—a man generous and large hearted.

I first met him stewing through the hot season in a little bungalow by the sea, too stony broke, after furlough with his children, to face the expense of a hill holiday.

"You see," he explained proudly, "I had to give them a good time. It's only once in ten years. But when you have five kids, the wife, the train, the 'show' and a taxi, there isn't much left out of a five-pound note." He laughed courageously and forgot present discomfort in happy reminiscences.

That was Hacker—impulsively generous. I have known him give a blank cheque to a priest who was leaving the Roman Church and seeking refuge in Madras.

Many pictures linger with me. Hacker on the floor: stroke to a crew of children behind him, pulling an imaginary oar and singing lustily, "Pull for the shore!". Hacker sitting apart in Committee drafting a minute that brought peace out of discord. Hacker at a turbulent church meeting, heaving a boisterous member out of the door. Hacker leading our devotions or keeping us merry with his fund of humour. Hacker with a crowd of Indians under a mango tree slating them for their lack of generosity, or in a little jungle church speaking words of encouragement. Hacker, now in his chair, watching with kindling eyes the ragging of young missionaries from which old age barred him.

We shall not forget the white-haired doyen in his retirement at Kodaikanal; well over eighty, yet fresh in mind, with his beaming welcome that made you think you were the one person in the world he wished most to see.

Hacker had a flair for building churches. "Accessible, visible, durable." That was his phrase. His people caught the infection, as will be seen from the many churches with his name on their foundation stones.

I think of Hacker as the last of the rickshaw men. For while bicycles and motors came with the newer missionaries, he clung to the discomfort of the rickshaw. The miles he must have travelled in that racketty cart! You would see it waiting at dawn outside his bungalow, standing alongside church doors or rumbling along the white roads and red roads in a cloud of dust. It ought to be in the Mission house along with the Livingstone relics.

Hacker's service in Travancore spanned a complete phase of church history. A difficult phase it was—the adjusting time between complete dependence on the missionary to complete independence. The generation on which his name is written comes to an end with him; a generation of pastors, teachers and laymen; master builders! They have passed into history, legend and story. It is upon their fine, firm foundation that the new alert generation is now building.

A. T. FOSTER.

Philip and the Hottentots

"Tell me in one sentence what you want for the Hottentots!"
"I require nothing for the Hottentots but the power of bringing their labour to a fair market."

THE questioner was Secretary Huskisson, of the Colonial Office—the answer was given by Dr. John Philip, of South Africa, a century ago. Philip was then in London trying to crown his work of freeing the Hottentot serfs of the Cape by securing under the signature of the King the civil rights they enjoyed very largely as the result of his own labours among them as a Superintendent Missionary of the London Missionary Society. In this he entirely succeeded, for the celebrated "50th Ordinance" of 1828 confirmed 30,000 Hottentots in their legal freedom, and from that day to this they have been equal in citizen rights with others within the Cape Colony.

The history of South Africa has been greatly influenced by a small group of indomitable Scots—Philip, Moffat, Mackenzie and Livingstone are the best known, but they had "brither Scots," and all had that power of combining prudence with enthusiasm, which so often marks the Northerner. Some day when their stories are pieced together they will make a grand record. Livingstone, of course, is paramount. Happy the generation which can see the African through his eyes. But the others had their place to fill; and Philip came first as the coloured man's champion.

John Philip, D.D., of South Africa.

He had troublous days, for the Colony was built up on the assumption of abundant cheap labour, even as Victorian civilisation at home was, and farmers, whether Boer or British, were naturally annoyed by activities which had the effect of making the coloured labourer more independent.

Both British and Dutch started their huge farms in Africa with the idea that they could get plenty of cheap labour. Before 1807 slaves were bought for their use. Some came from the Malay Peninsula, others from West and East Africa. After the purchase of slaves was prohibited by law, the farmers, looking around for substitutes, saw the Hottentots, or Cape coloured people, free and masterless, often half starved, but still preferring their own scanty living to the bondage of continuous service on a white man's farm.

To get the Hottentots to labour, various laws were passed for the prevention of vagrancy. It needs little evidence to understand how such laws can be made to support the most intolerable slavery.

Arguments piled high on top of one another have been used to defend slavery as long as there have been slaves, but the arguments must fall before the verdict of history, which is that no civilisation can rest on a basis of serfdom, and live.

John Philip (born in Kirkcaldy in 1775), was Minister of George Street Congregational Church, Aberdeen, when the Directors of the London Missionary Society asked him to undertake a visit to the South African Mission Stations. He arrived at Cape Town in February, 1819, and for the following thirty-two years lived a life of amazing activity as Pastor, Superintendent of Missions, Champion of Native Rights and upholder of a free Press. In his day he was the best known man in South Africa, and was named the "Wilberforce of Africa."

Philip was a bold man, who looked ahead, and saw that the lines on which the Colony

was running did not lead to real prosperity or peace. As a minister of the Gospel and a missionary, he had a hope for the black and coloured people; to him the negro and Hottentot were as much the object of God's love as a Dutch or British Protestant farmer. He told the whites that there could be no settlement until the Hottentot was treated as a consumer as well as a producer, allowed a settled home, a school and a church.

It must have been hard for the colonist, dependent upon cheap manual labour, to see the truth of Philip's plea. Finally Philip came to London—wrote in great haste his book, *South African Researches*—into which he put all his pent-up fervour as well as the cold logic of facts. The book had a marked effect. It strengthened the somewhat tepid support which the Missionary Society had given to Philip, and it settled the Government's decision to issue the Ordinance with full authority.

The effects of Philip's fight for freedom may be judged from the following extract from the Society's Report for 1829. The words there printed are not set down by an admirer anxious to applaud a hero. They represent the thoughts of a Board of Directors not always friendly to Philip's plans.

The Voice of 1829

The Directors were assured: "That it being the fixed determination of His Majesty's Government, that the native inhabitants of the Cape should enjoy, in their persons, property and possessions—freedom, and the full protection of the laws—the King's commands to that effect have been conveyed to the Governor of the Colony." This assurance was followed by an Order from His Majesty in Council, "with a copy of which the Directors have been kindly furnished, and by which, they are happy to inform the Society, it is trusted, that the rights and privileges of the Hottentots, and other Aborigines of South Africa, are now placed on a secure and permanent footing, being recognised as of the same nature with those of His Majesty's other subjects in that country.

"*Had the Society been enabled to effect nothing more for South Africa, than to accomplish this most desirable consummation, it would not have existed or laboured in vain.* Dr. Philip will now return to his important post with a high degree of satisfaction, and will be remembered, for ages to come, as the friend of Africa, and the liberator of the Hottentots; while, by the divine blessing upon the exertions of the Society, we trust that its stations, both within and beyond the Colony, will present, in future years, a more cheering and encouraging prospect than they have ever yet done."

That was written over a century ago. It is a time to justify the name of Philip and to remember the gallant effort he made for liberty that the Kingdom of God might have free course in Africa. D. C.

Sir Thomas Fowell Buxton.
The successor to Wilberforce.

Hope Fountain

THE Rev. Neville Jones has presented to the Rhodesian Museum in Bulawayo his entire collection of prehistoric stone implements gathered by him during the past fifteen years. The collection is of great scientific importance and value. Mr. Jones has been appointed an Honorary Curator of the Prehistoric Section of the Rhodesian Museum.

Seventh Day Adventists

The Rev. Harold Short, of Papua, has an article in the *Australian Christian World* for April 7th, on the difficulties created by the Seventh Day Adventists in his field, and the increased perplexity of the people who find the Seventh Day disciples arranging cricket matches and fishing excursions on ordinary people's Sundays.

The Albert Hall Meeting

The great demonstration in the Albert Hall on May 10th, was the occasion for a generous collection. The expenses were necessarily heavier than usual, but after deducting these there remained a sum of £1,065 18s. 6d., which was allocated as follows :

London Missionary Society, £788 3s. 6d. ; Colonial Missionary Society, £262 15s. ; Young People's Dept. Congregational Union, £15.

The collection itself was £422 17s. 9d., to which was added £605 2s. 6d., received for the purpose at the Memorial Hall and at L.M.S. Headquarters, and £309 10s. 9d. from the sale of tickets. These unusual figures deserve to stand with the record already published as a mark of the determination to sustain the work of the foreign missions of our Churches.

Baby Barnes

The Rev. Harold Barnes, of Central Africa, writes, " Little Kathleen Mary has kept us busy. A runner arrived at Mpolokoso eleven weeks ago, bringing the news that she had been born at Kasama on February 26th. Life had begun anew for us, and to some extent for the little community around us. ' A girl ? ' questioned one of our church members. ' How our country loves you ! ' ' We thank God for His wonderful gift,' said our headman, handing me sixpence as his gift to the little one. It was five weeks before I could go to fetch Kathleen and her mother, and what excitement there was when we arrived ! The Chief came and, sitting down in front of her, clapped his hands continually. First one, and then another, came to the house and asked, ' Can I see the mwana (child) ? ' We tried not to disappoint them, but in the end had to explain that the baby had to lie down most of the time, and if they wanted to see her they must come when she was awakened for meals ! Quite a number brought gifts— a halfpenny, a penny, a native fowl, a few beans or onions, or some cassava flour, and in coming thanked us for having given a child to their land ! (One old man declared she was like me because she had very little hair on her head !) Another dear old soul shook my hands and then (in more truly native fashion) thumbs, to show her genuine delight. And so it seems that the gift of our little one has been a blessing to our African friends, too, and has forged a link of common understanding between us."

Swanwick

The Chairmen at Swanwick this year will be the Rev. Margaret Hardy, minister of Marshall Street Congregational Church, Leeds, and Mr. S. J. Bayliss, the L.M.S. Auxiliary Secretary for Bristol. The morning devotional addresses will be given by the Rev. E. D. Paterson, minister of Rock Ferry Congregational Church, Liverpool. There will be many missionaries present at Swanwick, in addition to the missionary speakers, and Conference members are urged to take this opportunity of really getting to know in person the missionaries they know so well by name.

In the Sunday School Section, Mr. J. W. D. Smith, who leads the Seniors, is the Secretary

of the United Council for Missionary Education. He has also been Secretary of the Scottish Sunday School Union ; Miss Marguerite Sapp, who leads the Junior, and is the Sunday School organiser on the staff of the Congregational Union, has just returned from a visit to India, and three months ago was teaching games to Indian village children. Miss Vacher, leader of the Primary section, also adds first-hand knowledge of India to her experience of Sunday Schools in the homeland. The Intermediate Section will be led by Miss Bicker, who is at present organising and leading Sunday School work at the Kilburn Presbyterian Mission.

Attention is called to the fact that cheap vouchers will not be issued for Swanwick this year, as the new Summer Tickets issued by the railway companies enable passengers to travel as cheaply as the vouchers did.

Songs from Africa

The gramophone records made last year in Johannesburg by the choir of girls from Hope Fountain are now in part available for use in England.

Six double-sided ten-inch records containing in all fourteen of the songs can be purchased for two shillings a record, and should be ordered through local dealers, who will be able to deliver within three days.

The full description is as follows : " His Master's Voice " records, New Yellow Label series, numbers GU251, GU252, GU253, GU254, GU255, GU256. Any dealer who is unaware of the new two-shilling records will get particulars from The Gramophone Company's headquarters.

The songs are in the languages of Matabeleland and Bechuanaland. Several of them give excellent examples of traditional African musical forms and all of them convey a fine impression of strong clear voices well drilled by Adelaide Ntuli, the choir-mistress at the school. The quality of the songs added to the appearance of the choir in the photograph here reproduced will make our readers wish to congratulate Mr. and Mrs. Neville Jones and their colleagues upon their work, which gives such high promise for the future of their scholars.

The Hope Fountain Choir.
(See note above, " Songs from Africa."

Notes of the Month

FROM THE MISSION HOUSE.

IT was generally agreed that the L.M.S. May Meetings were on an unusually high level. The speaking was good and the attendances were better than usual. The outstanding event was, of course, the great Albert Hall meeting. Over 8,000 people were massed in the great hall, and the inspiration of the occasion will not soon be forgotten. The whole missionary enterprise of Congregationalism, both foreign and colonial, has been stimulated and the delegates to the May Meetings returned to their homes with hearts uplifted.

* * * *

Few things have done more to create new missionary interest in the churches of late years than Summer Schools and Conferences. The L.M.S. arranges nearly a dozen every year, varying in size from thirty members to over three hundred. These Conferences are held in different parts of the country, from Perthshire to Kent, and at different times of the year, from Easter to the Autumn. People who have attended such Conferences have not only found their missionary interest deepened, they have discovered anew the unsearchable riches of God in Christ, and they have learnt something of the joy of Christian fellowship. Churches are increasingly making a practice of sending one of their younger leaders to Swanwick, and those churches that do so never regret their action. By the time these notes are being read bookings for Swanwick and Bonskeid will be reaching the Mission House in large numbers, and those who are thinking of attending either of the August Conferences should send in their bookings without delay. Over seven hundred people attended L.M.S. Conferences last year. That was good ; but we are not content. Our aim is a thousand people at Conferences and Summer Schools every year. It would be difficult to exaggerate the resultant effect upon the churches of such a large attendance.

The field for special study during next winter in all Missionary Societies will be China, and special attention will therefore be given to that country at both the Conferences. Fortunately there are a number of excellent new books dealing with China, and readers of *The Chronicle* are specially urged to read *The Chinese Church in Action*, by John Foster ; *The Land and Life of China*, by W. G. Sewell, and *Pathfinders in China*, by Nelson Bitton. Let these books be put on to the July reading list of all L.M.S. friends, or at least let them be packed into the suit-case for the August holiday.

* * * *

Numbers of L.M.S. friends have commented upon the steady improvement in *The Chronicle* and *News from Afar*. The changes in paper, in type and in format have been well received, and it is generally agreed that the Society has a magazine of which it may well be proud. One good friend of missions, well-known in Congregational circles, recently said, "If there is a better missionary magazine on the market I do not know it." The time is therefore peculiarly opportune for bringing the magazines to the attention of folk in our churches. Copies for free and careful distribution will gladly be sent. There is no reason why the circulation of *The Chronicle* should not be doubled, to the advantage of the readers and the good of the Society.

* * * *

No book in recent times dealing with the missionary enterprise has attracted such attention in America as *Rethinking Missions*. Though it is the report of an inquiry by American laymen into American missions, it has its significance for British Societies, and it may well be that God is speaking to us by way of this much discussed Report. The Consultative and Finance Committee devoted almost the whole of their annual retreat in May to a close study of the Report, and missionaries on furlough have also discussed it together.

Missions are being inquired into to-day ; and the L.M.S. has had its full share. During the last few years we have had the Commission of Inquiry into headquarters administration ; more recently the Survey Committee's inquiry into the whole range of our foreign work ; while the Education Inquiry has for nearly a year been carrying on a close investigation into the relation of education and evangelism abroad. It is our belief that God's hand is in all this. We do not seek to avoid inquiry ; on the contrary we welcome it. Our one desire is to make our work more worthy, and to offer to God only the best service of which we are capable.

A. M. C.

Among the Scholars in India

By Hilary Wilson, B.A., of Calcutta.

Youth and age appeal

EARLY in the year three of us in the L.M.S. were given the task of visiting all our stations in the Calcutta area and making a survey of the work going on there, so that we might have a better idea of the work as a whole with the prospect of retrenchment before us. It was a crowded fortnight of travelling to and fro, but extremely interesting work. In one place we visited a mission school which has been carried on for a great many years, and we were met by a deputation of local youths and worthies who had all been educated there, and who came to beg us to raise the status of the school to a high school. More and more ancient men with longer and longer memories, each more decrepit than the last, tottered out to join us under the trees, and we could not but be impressed by their affection for the school. But the retrenchment orders came and we had to close our work there as it was mainly among non-Christians, and to concentrate our reduced resources upon areas where our Christians live.

Swimmers in the boarding school tank at Bishnupur.

Hindu and Christian leaders

The longer one lives in India the harder it becomes to generalise. In our Students' Centre here I find the students seemingly quite indifferent to religion and surprisingly ignorant of it all. The Pujas, the great Hindu festivals, are a time of holiday observed by all, but with no more religious sense than we put into Guy Fawkes' Day. I tried to tackle the problem on their own ground first and asked the swami to give a talk to the Hostel on Hinduism. He began by asking how many had read the Bhagavad-Gita, the most popular of the Hindu scriptures. Not one of them (including two Brahmins) had read it. And I am afraid the swami's address nearly sent them all to sleep. However, I was determined to try again. I invited S. K. Chatterji to spend a week-end in the hostel and to give three lectures. He is the Christian headmaster of our Bishnupur boarding school, a man of great personal charm, and still famous amongst the Bengali youth as the one-time vice-captain of the first Indian team to win the all-India football shield. He came one Saturday afternoon and all the students joined us at tea; afterwards he gave a talk on the life of Christ. They did not all stay —and every chance was given them to escape if they wished. But about two-thirds remained and were plainly gripped by the simple and direct talk, lasting an hour and twenty minutes, which he gave them in Bengali. At dinner the swami joined us, as he had sat at Chatterji's feet as a boy in our High School and had not seen him since. And after dinner all gathered again in our drawing-room for a lantern lecture on Palestine, which Chatterji visited at the time of the Jerusalem Conference, a lecture which in his hands became a devotional pilgrimage.

Scholars visit Bishnupur by bus

At the end the swami, getting up to go, said in Bengali, "It has been a very interesting talk." The students, I am told, afterwards commented on this among themselves and thought the tone of the remark

altogether too patronising, and one said "Mr. Chatterji didn't come to perform a play" (the Bengali idiom meant that he had not come to make his own reputation). Next morning he spoke again on the teaching of Jesus, and afterwards the students entertained us both to breakfast. All barriers were down, except the Indian's respect for a senior (and of Brahmin extraction—a fact which always counts). And when Chatterji invited us all to go to Bishnupur they were keen to go. Striking while the iron was hot the visit was arranged for the following Wednesday, when all but two forsook their lectures and packed into a bus which took us straight down along the fine road across the rice-fields to Bishnupur for breakfast. The Chatterjis had made most careful arrangements for meals and entertainment and we spent a very full day, with swims in the boarding school tank, a comic game of hockey against the school, a thorough tour of the school which made a very deep impression, and a meeting with the committee of the boys' Social Service Society, at which we discussed ways in which the Hostel could co-operate with the school in their plans for village dispensaries and night schools.

HOME SERVICE EXHIBITION

THIS bookstall formed part of a Home Service Exhibition, "Tools for Workers," at Livingstone House.

The various methods of stimulating and maintaining missionary interest were attractively displayed by means of posters, literature and ingenious models, all arranged on stands made by voluntary labour.

Inquiries as to the possibility of reproducing such an Exhibition in other centres will be welcomed by Mr. Chas. Burningham, 42, Broadway, S.W.1.

At Home and Abroad

Albert Hall Rally

IN response to many enquiries, it is a pleasure to announce that Dr. Campbell Morgan's excellent address at the united Albert Hall Rally on May 10th has been printed in the *Westminster Record* for June, copies of which can be obtained from the Westminster Congregational Church, or from the L.M.S. Bookroom, price 3d., postage 1d.

A veteran member

Mrs. Hannah Young Sheldrick, a member of the Fowlmere and Thriplow Congregational Church, has passed away in her hundredth year. She retained an active mind to the end, and with it a keen interest in the work of the church and the missionary society. Probably there is no remaining member of the Watchers' Prayer Union who has reached the century.

A device for collectors

Albion Church, Ashton-under-Lyne, is indebted to Mr. Fred Heald, of Stalybridge for an ingenious pictorial device for recording and stimulating the contributions of young people. It consists of a large map of the world with a number of moving cardboard ships, each representing a department of the Sunday school. The speed with which the ships make the trip from England to the South Seas depends upon the weekly gift of the respective departments, and there is a proper anxiety to see which arrives first. The idea is one capable of adaptation and might well be carried out in other schools.

A Model Village

The efforts being made in many Indian districts to raise the level of life in the villages will find a new aid in one of the booklets issued under the direction of the Rev. F. L. Marler, in Bangalore. It is "A Dream of a Model Village," in which a Panchama village is transformed by education, sanitation, co-operation and Christianity into a modified earthly paradise. Special interest attaches to this latter book in that its author was born in such a Panchama village, but the influence of a Mission boys' home upon him has been such that he is now keen on the social uplift of his people, and also on the spread of Christian Literature among them, and is himself the Convener of the Telugu Literature Committee of his Mission.

Grief.
An African figure at Mill Hill School.
A memorial to Herbert Ward (Mill Hill, 1877).

In the Honours

In the list of Birthday Honours, Mr. A. Harold Gaze, head of the British Phosphate Company in Nauru, and Chairman of the Australia and New Zealand Committee of the L.M.S., received the C.B.E. Sir I. Ransford Slater, Governor of Jamaica, and brother of Noel Slater, the G.C.M.G.; and Mr. W. T. Southorn, Colonial Secretary of Hongkong, the K.B.E.; Mr. Southorn belongs to one of the chief families of the Leamington Congregational Church, and is a good friend of the L.M.S. in Hongkong.

THEY are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truths they needs must think!
They are slaves who dare not be
In the right with two or three.

J. R. LOWELL.

SLAVERY!

Below will be found a list of books which are recommended for reading in connection with the Centenary Celebrations of the Emancipation of the Slaves being held during July, 1933.

SMITH OF DEMERARA — **1s.** net, postage 1½d.
By David Chamberlin.
The prosecution of Smith by the Planters and Governor of Demerara, which hastened his death, brought the whole question of Slavery before Parliament, and was largely instrumental in sounding its death knell.

A CENTURY OF EMANCIPATION — **2s. 6d.** net, postage 3d.
By John Harris.
The heart-rending story of the fight against Slavery from 1833 to 1933.

SLAVERY By Lady Simon. — **2s. 6d.** net, postage 3d.
The object of this book is to direct public attention to the survival of various forms of Slavery in the world to-day.

LIVINGSTONE By R. J. Campbell. — **5s.** net, postage 9d.
This most complete biography tells of the pioneer's struggle against the curse of Slavery. Royal 8vo, 370 pages and illustrations.

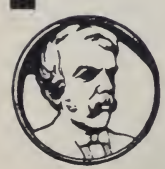
THE STORY OF DAVID LIVINGSTONE — **1s.** net, postage 1½d.
By W. P. Livingstone.
An admirable book, designed to provide a concise inexpensive biography of the great pioneer.

FREEDOM IN JAMAICA — **1s. 6d.** net, postage 2d.
By E. A. Payne.
An account of the part played in the emancipation of the slaves in Jamaica by missionaries of the B.M.S.

DOCTOR VANDERKEMP — **2s. 6d.** net, postage 3d.
By A. D. Martin.
A champion of native interests who wrestled with the problem of the black and white races over a century ago.

LIBERTY TO THE CAPTIVES — **1s.** net, postage 1½d.
By S. M. Watts.
The senior textbook for the Congregational Union Young People's Examination, complete with questions.

THE KNIGHTS AND THE DRAGON — **6d.** net, postage 1d.
By A. Mary Jeffrey.
The junior textbook for the Congregational Union Young People's Examination.



Obtainable from

THE LIVINGSTONE BOOKROOM

42, Broadway, Westminster, S.W.1

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